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Francis P. Jones, Editor Wallace C. Merwin, Executive Secretary

WORLD ORDER STUDY CONFERENCE

The Department of International Affairs of the National Council of the Churches of Christ in the U.S.A. was sponsor for the Fifth World Order Study Conference November 18-21 at Cleveland. From five to six hundred persons were in attendance, to study "Christian Responsibility on a Changing Planet." In the last session a 5,000 word "Message to the Churches", drafted by a Committee headed by Prof. John C. Bennett of Union Theological Seminary in New York, was adopted. Our readers will be especially interested in the paragraph about China. It reads as follows:

"With reference to China, Christians should urge reconsideration by our Government of its policy in regard to the People's Republic of China. While the rights of the people of Taiwan and of Korea should be safeguarded, steps should be taken toward the inclusion of the People's Republic of China in the United Nations and for its recognition by our Government. Such recognition does not imply approval. These diplomatic relations should constitute a part of a much wider relationship between our peoples. The exclusion of the effective government on the mainland of China, currently the People's Government of China, from the international community is in many ways a disadvantage to that community. It helps to preserve a false image of the United States and of other nations in the minds of the Chinese people. It keeps our people in ignorance of what is taking place in China. It hampers negotiations for disarmament. It limits the functioning of international organizations. We have a strong hope that the resumption of relationships between the peoples of China and of the United States may make possible also a restoration of relationships between their churches and ours."

An attempt was made on the floor of the Conference to attach conditions of penitence to the above recommendation regarding recognition by the UN and by the USA, but this was rejected as unrealistic, and the statement adopted as prepared by the drafting committee. Opposition to the statement was immediately voiced by such church leaders as Daniel A. Poling and Norman Vincent Peale, and accordingly Ernest A. Gross, who was Chairman of the Conference, pointed out that the statement is not to be taken as an official pronouncement of the National Council of Churches, but only as the action of the World Order Study Conference itself.

FURTHER NEWS ON WUHAN PURGE

In the October 20 Bulletin we reported on a purge of church leaders in Hupeh province, as reported from Hong Kong by RNS. We now have a complete translation of the article in the Yangtze Daily for June 26, 1958, from which the RNS report apparently was taken, and can add further information of interest to our readers.

The article begins: "Since January this year, 195 members of Protestant circles in Hupeh

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province and Wuhan have been holding socialist study sessions in Wuhan. Through full airing of views and the big debate, they discussed and gave their individual opinions about questions concerning CCP leadership, the road to socialism, the patriotic and self-administrative (Three Self) Movement, and religious policy."

The names of the five leaders who were arrested were given correctly in the RNS bulletin referred to above. But the list of names of those denounced as rightists, but apparently not arrested, needs to be revised. This list consists of the following: Chang Hai-sung (Episcopal Bishop Stephen Chang), Sha Yi (Christian and Missionary Alliance pastor), Chiang Yoh-han, Wang T'ung, Kao Chin, Liu Ch'un-ch'uan, Han Hsing-chien, Ch'in Ch'ang-ling, Ku Hsien-min and Ch'in Ming-kuang. We still have, however, no further identifications.

Various reactionary sayings are charged against these persons. Bishop Chang is reported to have said during the "100-flower-blooming-period", "Now is the time for the faithful to turn the tables." In 1955 he charged the government with a direct attack on the church, and said that "Protestants had to suffer in silence." Sha Yi charged the Party with trying to "use" the church. He is also reported to have distributed Wang Ming-tao literature. Wang T'ung is accused of having said that the socialist system lacks personal freedom. He also predicted that the Communist Party is doomed and will fall apart in three years. Chiang Yoh-han accused the Three Self Movement of having deprived them of their political rights. Liu Ch'un-ch'uan also attacked the Three Self Movement, and especially the denunciation campaign which had been carried on within the church. As a member of the Three Self Committee, he urged the Committee to attack the Party.

In addition to the anti-rightist campaign during this study session, there was also an exposure of faith healing and other "illegal activities." It is charged that some church leaders engage in such activities as "causing the deaths of patients by means of religious rituals, raping women, practicing blackmail and extortion, spreading misleading rumors, and cheating the masses." "To bring about confusion and sabotage production, these elements propagated the imminence of the 'last days' among the masses, and urged them to 'enjoy the eternal blessings in Heaven.' They also insulted the people's leaders, called on the faithful to sell their clothing and other belongings, feast themselves with poultry and wine, smash their pots and bowls, put on white clothing, and erect a platform to Heaven. They thus seriously affected production and social order, and brought great losses to the faithful. This 'ascending to Heaven' case was repeated in a street in Hanyang in 1956 with the support of Chiang Yoh-han the rightist element and Hu Chih-min the counterrevolutionary. Participants in the study session therefore remarked that the Protestant group formed by these rightist elements was worse than the reactionary I Kuan Tao (a Taoist sect)."

THE DOCTRINE OF THE END OF THE AGE

Shao Shen-t'ang has an article in the March 17 Tien Feng on what a person living under a socialist government can believe about the end of the world. He begins by recognizing that the doctrine is very firmly taught in the New Testament, so that a Christian must accept it. However, the end of the world is one thing, and the world-denying, ascetic spirit usually associated with the doctrine is another thing. He holds that we can accept the former without accepting the latter.

One of the most persistently taught doctrines of the Communists is that of progress. Can the Communist idea of progress be reconciled with the New Testament idea of the end of the world? Mr. Shao thinks it can. He points out that since the purpose of the biblical writers was to call people away from their sins, they were justified in using a little exaggeration and picturing the world in darker colors than the situation really warrants. But they also recognized that the world was getting better. John said, "The darkness is passing away and the true light is already shining." (I John 2:8). Even in material things that is true. In Acts 3 Peter said that the heavens must receive Jesus "until the restoration of all things" (In the Chinese Bible "Until ten thousand things return prosperously"), and this shows that he expected the world to get better.

Another difficulty for the Christian interpreter is the connection of the doctrine of last things with "wars and rumors of wars". In view of that connection, are we justified in working for a peaceful and warless world? Decidedly yes. The fact that Jesus prophesied wars does not mean

that he who was the Prince of Peace approved of wars; and as to the necessary fulfilment of the prophecy, who knows but what it has been fulfilled already in the wars of the past, so that from now until the actual end there need be no more wars. We cannot say that this certainly is the correct interpretation, but it could be, and this justifies the Christian in working for peace.

LITERACY THROUGH THE ROMANIZED ALPHABET

Peking reported in September that experimental literacy classes in Shantung, Hopei and Kiangsu have been achieving considerable success through the use of the new romanization method. They have discovered that the mastery of the alphabet itself can be attained in about ten hours of study. So far the alphabet seems to have been used chiefly as an aid to the pronunciation of the characters, but a beginning of its independent use is suggested in a report that a worker in the Paoting Rug Factory and a student in Tinghsien have been able to keep their diaries and to write letters in the phonetic script.

CATHOLIC NEWS

Two more Catholic bishops have been elected and consecrated in China without benefit of Rome. They are Ch'en Yuan-ts'ai for Kweiyang and Kung Ling-chung for Kunming. The two were consecrated at Kweiyang on June 15, with Hsiangyang (Hupeh) Diocese Bishop Li Hsuan-hua officiating. Over 800, including the vice-governor of Kweichow, were present at the consecration ceremony. The two new bishops made speeches in which they promised to lead their respective dioceses to take the road to socialism under the leadership of the Party and the Government, and actively carry out the general line for building socialism.

The meeting also mapped out plans for participation in labor production by members of the Catholic clergy. 76 out of the 100 at the meeting had already made a start along that line, and the others were urged to go in for at least six to eight hours a day of manual labor. "The meeting also proposed that the time for religious devotions be shortened so as to render the religious life subservient to production."

Fides reports from Hong Kong on November 8 that the Catholic Patriotic Association in Canton put up a poster on the bishop's house saying that Father X "is a traitor. He has received the imperialist Encyclical from the Vatican." Thus the mere possession of the Encyclical Ad Apostolorum Principis (See Bulletin for October 20) is considered to be treason.

CHURCH NEWS

In the March 31 Tien Feng there is a short article by a student in Nanking Union Theological Seminary, gratefully acknowledging the unselfish work of the nurses in the Worker's Hospital in Nanking. He was sent to the Seminary by the Foochow Conference of the Methodist Church, and became very ill shortly after his arrival there. The Seminary sent him to this hospital, where he stayed for 60 days. There is nothing in the article to identify the hospital further. It may be the old University Hospital, or the Government Central Hospital, or a new one developed since the missionaries left.

Church statistics for Tz'uch'i County in Chekiang are given in the January 27 Tien Feng. There were 44 churches plus two preaching places. Number of church workers was 42. Baptized church members numbered 5,340, with about 7,000 more as probationers or inquirers. Forty of these are in some level of people's congresses, sixty have been cited as patriotic models, and 38 as progressive workers. 296 church members are government cadres. In 1957 546 persons were added to the church rolls, and 170 died or moved away. Total income for the 44 churches was ¥17,874.85. We do not have any earlier statistics to compare these with, but evidently the church is a going concern in Tz'uch'i County.

GENERAL NEWS

Isabel Crook, daughter of Canadian missionary Homer Brown, is an English teacher in the Foreign Languages Institute in Peking. In a letter written August 29, and published in the Canadian Far Eastern News Letter for October, she tells of toppling idols in China, that is, the challenging of all traditional ways of doing things. 60 teachers and staff members from the

Institute are members of a commune in the southern suburb, where they work in the fields as well as provide managerial help.

This same Newsletter bears a tribute to freedom of speech in the United States which is all the more remarkable for its being unintended. The Newsletter shows a picture of 200 pickets at a hall in San Francisco where Eisenhower spoke on October 21. They were opposing the American defense of Quemoy, and that of course was the point which Endicott wanted to make, but the question that arose at once in my mind as I saw it was, "Where is the Chinese who would dare to picket a speech by Mao Tse-tung?"

An article in the magazine China Youth for July 1, 1958, states that in the future only students with a correct political standpoint will be allowed to enrol in any of the institutes of higher learning. During the anti-rightist campaign, the government was evidently dismayed by the large number of rightist students in the colleges and universities. Now they have decided to enlarge the proportion of students coming from worker and peasant families. However, students who are not of worker or peasant origin stand a chance of being selected "as long as their political quality is good, their thinking progressive, and their other qualifications up to the standard."

Two more bridges are to be built across the Yangtze. Work has already begun on one at Chungking, and this bridge, like the one already completed at Hankow, will be a double-decker to care for both rail traffic and ordinary motor traffic. The more difficult one, which is still only in the planning stage, is scheduled for Nanking. This is to be a part of the second five-year plan.

China Reconstructs for March 1958 has an article by two Russian doctors who have worked in Peking, describing chen-chiu therapy, that is, acupuncture (needle treatment) and cautery, according to traditional Chinese practice. The writers, as well as three Soviet specialists who made a study of the method in 1956, are convinced that it is a real science, and particularly useful in the treatment of neuro-psychic ailments, a number of internal diseases, as well as gynecological, eye, ear, nose and throat and other conditions. They admit however that the scientific foundation is still lacking, that is, they cannot yet answer the question, Just what is the mechanism that gives chen-chiu its effectiveness?

29 representatives of Taoist monasteries and temples in Kirin province took part in a socialist study institute during July. The description sounds much like that of the institute set up for Christian pastors. At the end they agreed, 1) To support CCP leadership; 2) To continue political study and raise their political consciousness; 3) To strengthen their patriotic and law-abiding concept; and 4) To take part in labor production.

The Sian Daily for August 25 reported that the Party and the City Council had transferred 188 young men from various government posts to industrial production. Women and older men would be used as necessary to fill the vacancies.

There is a lot of water power going to waste on the Min River in Szechuan. A new 290,000 kilowatt hydro-electric station is now being constructed at Tzepingpu. This is the first of a "staircase" of seven such projects which will be built on that river between Mouhsien and Kuanhsien.

Shanghai reported on October 5 the almost complete accomplishment of universal junior middle school education. There are now 1,600,000 pupils in middle and primary schools in Shanghai.

Recent news from China speaks of "five-guarantee" households, which seems to be a form of social security. "Homes of Happiness" for the aged are being set up, and all sorts of light production jobs are arranged for the occupants, with the result that some of them are not only achieving self-sufficiency but are beginning to start accrual. A song praising the Homes of Happiness says, "Widowers, widows, orphans and the childless are now well looked after."

Delegates from Inner Mongolia, Sinkiang, Kansu, Chinghai, Shensi and Ninghsia attended a conference in Huhehot the last week in October to discuss the large scale "Transformation of Deserts". These areas have already afforested 1,400,000 hectares, cultivated grass on 3,330,000 hectares, put up 24,000 kilometers of windbreaks and brought 63,300 hectares of desert area under irrigation. Every possible irrigation method will be used in order to reclaim as much as possible of the one million square kilometers of desert land in China. It is also expected that the accomplishment of this aim will also do much to safeguard neighboring farmlands of about eight million hectares which are constantly being threatened by sand storms. A transformation of the desert would also affect the weather all across north China.

An anti-malaria campaign has been successfully concluded in southern Kiangsi, where the incidence of the disease was formerly very high. A recent examination showed that the incidence had dropped to .087%.